THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God*" (MATT. 5: 6-9).

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TWELVE IMPORTANT RULES OF ORDER.

A DISCOURSE BY PRESIDENT CHARLES W. PENROSE OF THE FIRST PRESIDENCY.

A FEW days ago, in the Historian's office, I came across some doctrines and principles, rules of order, that were laid down by the President of the Church for the obedience of the people at the time when we, all of us old members, entered into what was called the United Order, by baptism. Certain rules were given to us, and we agreed that we would abide by them. I thought it would be a very good thing to call the attention of the brethren and sisters to some of these rules, which I will do as briefly as I can, so as not to take up too much time; so that we may come back to some of these simple things that you and I covenanted to do, and see how they fit in with the instructions that were given to us this morning by President Smith:

"First: We will not take the name of Deity in vain, nor speak lightly of His character or of sacred things."

Now, brethren and sisters, whether you were baptized at that time or not, that is a rule that you should observe; that is one of the commandments of the Lord to us, to Latter-day Israel. And, by the way, we need not be tied up always to that which was told aforetime; we are living in a day of revelation. As was explained by the brethren this morning, the book of Doctrine and Covenants contains revelations direct to us in our time, given from the Lord, just as much scripture as anything a thousand or ten thousand years old, and one of these scriptures teaches us that we should not take the name of Deity in vain, nor speak lightly of His character

or of sacred things. Sometimes we are in the habit of being jocular about things that are sacred. That is not right; we should hold them sacred and hold the name of Deity sacred. It always gives me a jar when I hear the name of Deity taken lightly or in a profane way. Sometimes in some of our theaters, expletives are used in which profanity is made manifest. I dislike it very much, and Latter-day Saints ought never to descend to this custom that is had among certain classes of "Gentiles," as we sometimes call them, or as they call themselves.

"Rule two: We will pray with our families morning and evening, and also attend to secret prayers."

Are you carrying that out, brethren, you that made that promise and covenant? And you that did not, have been taught that this is part of your duty. The teachers are sent around, or priests rather, acting as teachers, to urge this upon the saints. The priests are required "to visit the house of each member and exhort them to pray, vocally and in secret, and attend to all family duties." Now, remember that this is incumbent upon you, if you want to carry out the commandments of the Lord revealed through the Savior of Men.

"Rule three: We will observe and keep the Word of Wisdom, according to the spirit and meaning thereof."

President Smith explained this morning what President Young had to say upon the spirit and meaning of the Word of Wisdom. Don't let us forget that, but carry out in our lives that which we have agreed to do.

"Rule four: We will treat our families with due kindness and affection, and set before them an example worthy of imitation. In our families and intercourse with all persons, we will refrain from being contentious or quarrelsome, and we will cease to speak evil of each other, and will cultivate a spirit of charity towards all. We consider it our duty to keep from acting selfishly or from covetous motives, and will seek the interest of each other and the salvation of all mankind."

That is good doctrine, is it not? No matter where it came from; and we should live according to this, abstain from contention and disputations. Sometimes we have a little of that in our midst, and upon subjects that are not worth contending for, little points of doctrine that do not affect our present and will not affect our future, brought up for discussion sometimes in our theological classes, and in our quorum meetings, and they are not worth spending time on, and sometimes the brethren write about these things direct to the President of the Church, when all such questions that are sent up ought to be solved right where they are, in a local capacity, by the help of the Bishop, or the President of the Stake, or some of the good brethren who are acquainted with these points, and they should not be sent up to bother and trouble

the President when they are of no particular value or use or particularity. And when you do write, if you have to write, brethren and sisters—for we get letters from the sisters—don't take a poor, miserable lead pencil and rub it over the paper with characters that one cannot decipher without a magnifying glass; be kind enough to write with ink, if you write at all, and write so plainly that anybody might read it. Now, brethren and sisters, let us observe this in our home, in our families. Our religion is practical. In the home, where we dwell, that is the place where we should be religious. Be kind and affectionate one toward another, bear with each other's infirmities and weaknesses and overlook the little flaws that you may see in each other's character, and observe the good things. We are all fallible, and all liable to be mistaken, all liable to act out the "Old Adam," as it is sometimes called, in us; but we have to learn to be saints of the Most High, following in the footsteps of Jesus Christ, our Redeemer, that we may be one with Him, and by and by may dwell with Him in glory.

"Rule five: We will observe personal cleanliness and preserve ourselves in all chastity, by refraining from adultery, whoredom and lust. We will also discountenance and refrain from vulgar and obscene language or conduct."

Brethren, have you kept that covenant? Don't you sometimes indulge in conversation, in language that does not comport with your position as Latter-day Saints, to say nothing of holding the priesthood of the living God? Don't you forget this injunction, to abstain from vulgar language, anything that is obscene and improper. If you indulge in these things it will bring with it a spirit that belongs to that kind of conversation, but if you want to preserve the spirit of purity and chastity and virtue and holiness before the Lord, abstain from that kind of conversation.

"Rule six: We will observe the Sabbath day to keep it holy, in accordance with the revelation."

I am sorry to say this is not fully carried out in Israel. I don't want to find fault, but I know that sometimes we are derelict in this matter Observe the Sabbath day, according to the revelation. What do the revelations say on it? Read the fifty-ninth section of the Doctrine and Covenants. The Lord says we are to go to the house of prayer on His holy day, that is, the first day of the week—that is the Lord's day. On that day we are to go to His holy house, and we are to offer up our sacraments and pay our devotions to the Most High; "and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or, in other words, that thy joy may be full." Don't let us forget the Sabbath day to keep it holy, and to teach that to our children, for so we are commanded of the Lord, besides what I have read here in these rules.

"Rule seven: That which is committed to our care we will not appropriate to our own use."

If that had been carried out by some of our friends they would have saved themselves a vast amount of trouble and disgrace. When anything is committed to our care, we have no right to appropriate it to our own use, no right to borrow it, no right to invest it for our own benefit. If public officials, all of them, would follow that out, some of them would save themselves from the penitentiary; all who misappropriate the property of another will eventually get into disgrace, and they might save themselves from that disgrace if they would observe that rule, which is proper for all people, whether in public or private life. Young men, in this congregation, if ever you come into positions where you are entrusted with funds belonging to the public, or to any corporation, or person other than yourself, remember that you have no right to appropriate it to your own use; it belongs to the use for which it was designed in the beginning.

"Rule eight: That which we borrow we will return according to promise, and that which we find we will not appropriate to our own use, but seek to return it to its proper owner."

Don't forget that. If you find money in the street or in the car, that does not belong to you, you have no right to appropriate it to your own personal use; and if you borrow money and agree to pay it on a certain day, pay it, or if you cannot, be sure to communicate with the lender that he may understand that you are not going to ignore him and your promise. Many do make such promises, sometimes put their hands to notes and pay little attention towards repaying that which they have borrowed; but if this rule were carried out which we agreed to follow, we would save ourselves and other people a great deal of annoyance and sometimes great financial loss. When you borrow, return that which was lent to you.

"Rule eleven: In our apparel and deportment we will not pattern after nor encourage foolish and extravagant fashions, and will cease to import or buy from abroad any article which can reasonably be dispensed with, or which can be produced by combination of home labor."

We are trying to carry this out, to a small degree, but not to the extent that we ought to do. Patronize home manufactures, promote home manufactures, do all you can to produce right in the midst of Israel that which Israel needs, and you will be the better off for it financially, and you will feel the better for it spiritually.

"Rule twelve: We will be simple in our dress and manner of living, using proper economy and prudence in the management of all entrusted to our care."

There are some few other rules here that I will not take the time to read, because they are mixed up with some things that we

had to do in that Order I have referred to; but all I have read to you, it seems to me, are appropriate to be brought to the attention of the Latter-day Saints now. I would to the Lord that all our girls and women who indulge in these modern, immodest fashions had heard the instructions from our President this morning. The trouble is that those kind of persons do not come to meeting as much as others; but we can carry these counsels with us and impart them to others, and mothers in Israel can use their influence with their girls to dress modestly and properly, and, as far as possible, from such material and labor as can be had at home. We do not need to send to Paris, to the demi-monde, to get a fashion. Indeed, the mothers in Israel, the sisters of the Relief Society, and the Mutual Improvement Associations, should endeavor to have such fashions in dress as will be modest and proper and be for the purpose for which dress is made—not to display the form divine, but in some respects to conceal it, and to have dress suited to the individual, not to be all running in one style, as if you had to pattern after the fashions of the world. Years ago these instructions were given by President Brigham Young and other leaders in Israel, and it would be a good thing if our saints to-day could be brought to see the impropriety of the kind of dress that fashion calls for out here in the West. Respectable ladies in the East and in Europe do not pattern after them, because they know whence they proceed; they come from that order of women that the President alluded to this morning, and it is a shame and a disgrace to our beautiful, modest, nice girls to be attired or half-attired in such fashion. Brethren and sisters, let us do in kindness all that we were advised to do this morning, and get our girls and our sisters to dress themselves modestly and properly.

Now, you may say that all these are little things. Yes, they are; but the world is made up of little things, and comfort and joy and salvation are made up of little things, things that are necessary, things that are expedient. Let us remember this, that we people in the latter day, sent down upon the earth to build up the kingdom of God in the dispensation of the fulness of times, should take to-day what the Lord reveals, take to-day the counsel that is given, take the policies and projects and plans that are revealed to-day, whether they are in accordance with the olden things or not. But we shall find, when we compare the spirit and teachings and real principles that are given to us in the latter day, that they are in accord with that which was revealed of old. Principles never change, through all the eternities, but policies do, and should, according to circumstances.

I have occupied more time than I intended to, and, perhaps, too much for this afternoon meeting. Excuse me if I have. God bless you, brethren and sisters. May His peace be with you. I thank God with all my soul that I am with you in the building up of this great latter-day kingdom. There is nothing like it anywhere.

There never was anything to be compared with it, for its magnitude, for the intelligence and light and truth revealed, for the purposes of God made known, and these are only the beginnings of good things. Light and truth will be made manifest, and principles of eternal life will come down from the skies to us, through the appointed channels, and Israel will grow and multiply and increase in numbers, in influence and in power, and by and by fulfill the ancient predictions and be the head and not the foot. I thank the Lord for the inventions and developments among us, for the disposition to grow and increase in all that is good, for the musical talent that we have, for the abilities manifest in various directions which I will not take time to enumerate; all these things come from our kind, wise, heavenly Father; and unto Him be all the glory, for ever and ever, through Jesus Christ. Amen.

MINUTES OF MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held on Sunday, May 31st, 1914, in the Co-operative Hall, Downing Street, Manchester. There were in attendance: President Hyrum M. Smith of the European mission; Elder Arthur L. Beeley of the Liverpool office; Elders Harold Pardoe and Herbert Cook of the Leeds conference; Elders William C. Smith and George Harding of the Hull conference; President Aubrey O. Andelin, Elders Luther E. Eggertsen and Ernest W. Gee of the Liverpool conference; Elder Orson C. Parker of the Sheffield conference; President Charles A. White and seventeen traveling elders of the Manchester conference.

The morning session, devoted to Sunday school work, commenced at 10:30. Singing, "Come, O Thou King of kings." Prayer by Elder Clarence E. Harris. Singing, "Now let us rejoice."

President Charles A. White welcomed all present and said it was evident from the number in attendance that the people in the Manchester conference are interested in Sunday school work. He thought that the Sunday school deserves much attention from the fact that it is a most important organization in forming the characters of the youth of Zion.

Sister Annie Bennett of the second intermediate department of the Swinton branch Sunday school sang, "Dear to the heart of the Shepherd."

The history of the Sunday school, and an outline of its work, were given by Elder Aerial G. Eames.

Elder Louis P. Manghan then rendered a vocal solo.

Arthur and Flora Wiseman, representing the second intermediate department of the Oldham Branch Sunday School, sang a duet.

Sister Florence Allsop then spoke on the subject, "Our Sunday

school." She encouraged the parents to put forth the necessary efforts to keep the Sunday school organization up to the standard.

"Queen of Angels," was rendered by Sister Bertha Heywood.

President Anbrey O. Andelin of the Liverpool conference said he was deeply impressed with the song just rendered, and that during the meeting his mind had reverted to his early experiences in the Sunday school, both as a student and as a teacher. He said there is an opportunity for doing a great work in the Sunday school, where the minds of the young may be impressed with the truths of our spiritual life.

President Hyrum M. Smith then spoke of the importance of the work carried on by the auxiliary organizations in instructing the young in the principles of the gospel of Christ. He gave a few statistics of the enrollment of officers and students in the different organizations. In 1902 there were 125,000 officers and students enrolled in the Sunday school; in 1913 this number had increased to 157,799. In the primary organization there are enrolled between sixty and seventy thousand children. Between fifty and sixty thousand young men and women are enrolled in the Mutual Improvement Associations. Considering, further, that there are 32,000 taking part in the Religion Classes, and that the various Priesthood quorums have enrolled many thousands of men and boys, we can see the powerful influence these organizations are having on the membership of the Church of Christ. From these organizations nearly two hundred thousand persons can be selected who do not use tea, coffee, tobacco or alcohol.

Closing hymn, "On the mountain top appearing." Benediction by Elder James H. Vickers. Attendance, 130.

The afternoon session commenced at 2:30 by the congregation singing, "When first the glorious light of truth." Elder Albert D. Clark, Jr., offered prayer. Singing, "Israel, Israel, God is calling."

President Charles A. White then explained that the sacrament was for the saints only, that they might enter into a renewal of the covenants which they previously made when they became one with the Church of Christ.

The sacrament was then administered by Elders Frank H. Eastmond and James E. Davis, assisted by Elders Richard H. Toolson, Charles L. Carlisle and Samuel F. Nicholls. While the sacrament was being partaken of Sister Lizzie Gleave rendered a piano selection.

The infant of Sister William Gregson was blessed by President Hyrum M. Smith.

Elder William H. Griffiths presented the general and local authorities, who were unanimously sustained; he also read the labor and statistical report for the past six months, which was accepted.

(*Continued on page 381.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 11, 1914.

EDITORIAL.

THE GOVERNMENT INVESTIGATION OF 1911.

RARELY a day passes but the keen observer can find in the columns of sensational periodicals such captions as: "Beware of the 'Mormons,'" "Capturing Soul-brides for Utah," "Elders of 'Mormon' Church Entice Girls to Utah," "Sleek-haired Devils in Sheep's Clothing," "Local Girl Kidnapped by 'Mormon,'" etc., and under such headings an array of villifying accusations which make themselves obnoxious to thinking people. The "Mormon" elder, according to "yellow journalism," is a villain of the deepest dye; he is a white-slave trafficker, and is charged with resorting to the basest practices to induce people to espouse his creed; in fact, he is charged with almost every crime on the calendar. And, strange to say, these charges are made by and at the instigation of Christian ministers, so-called.

But, says the man in the street, "If these charges are all false, men would not dare to make them!" And further, "If they are not true, why doesn't the 'Mormon' Church as an institution prosecute the offenders?"

That is exactly the point; are these accusations true, or are they false? Who shall say? "Let an impartial tribunal judge," says one. Very good! "But," says another, "whose is the prerogative to undertake such a task?" According to Professor Anson, in his book, *The Law and Custom of the Constitution*, "The Home Secretary is responsible for peace and good order throughout the land by (a) exercising a control over the elements of possible disorder, and (b) by supervising the police forces of counties and towns." Therefore, since it is the duty of the Home Secretary, let us leave the matter entirely in his hands and await the outcome. Further, we will guarantee to the opposition that the defendants will remain absolutely mute during the whole trial, so as to eliminate the possibility of influencing the judge in favor of the "Mormons." Further, we will concede to the affirmative the privilege of summoning to their aid all the forensic genius in the House of Commons, and grant them the privilege of presenting their brief in whatsoever manner they choose.

The following are excerpts from "Parliamentary Debates (Official Report)," published by the English Government.

On the 18th November, 1910:

"MR. FITZROY asked the Rt. Hon. gentleman whether he is aware of the propaganda which is being carried on all over this country by

the Mormons with a view to inducing women and young girls from English villages to go out to America to join their community, and whether he has taken or is taking any steps to prevent English women and girls from being subjected to these inducements to join a community which acts contrary to the laws of both England and the United States?

"MR. CHURCHILL: Inquiry has from time to time been made into allegations which have reached the Home Office, but no ground for action has been found. I am informed that polygamy is now forbidden by the rules of the Mormon Church as well as by the law of the United States."

On the 6th March, 1911:

"MR. ARNOLD WARD asked the Secretary of State for the Home Department whether the attention of the Government has been called to the growing activity in this country of Mormon missionaries from the United States; whether he has any official information showing that young English girls are being induced to emigrate to Utah, and if so, whether the Government propose to take steps to safeguard English homes from this danger?

"MR. CHURCHILL: My attention has been called to the matter, and I am making inquiries. I have at present no official information showing that young girls are being induced to emigrate to Utah.

"MR. CATHCART-WASON: May I ask the Rt. Hon. gentleman whether he has any information that polygamy is still practised in Utah, and whether there is any objection to girls going there?

"MR. ARNOLD WARD: May I ask the Rt. Hon. gentleman whether he has official information that the United States Senate has reported that the leaders of the Mormon Church have practised and encouraged polygamy?

"MR. CHURCHILL: I am aware that the matter is causing a great deal of concern in this country. I am treating it in a serious spirit, and looking into it very thoroughly."

On the 19th April, 1911:

"MR. HOUSTON asked the Home Secretary whether he has any official information showing that the German government has expelled Mormon missionaries from any portion of German territory, and whether he is prepared to introduce legislation to expel and exclude Mormon missionaries from this country?

"MR. CHURCHILL: I have no official information on the point, but inquiries are being made through the Foreign Office. I am unable at present to make any statement as regards the second part of the question."

On the 20th April, 1911:

"CAPTAIN FABER asked the Home Secretary whether his attention has been called to the Mormon campaign, whether Mormon missionaries are making house to house calls in Chesterfield, and offering money bribes to girls to emigrate, and whether he contemplates any action against the Mormons?

"Mr. Churchill: I am informed that tracts have been distributed at houses in Chesterfield by Mormons, but that no instance is known to the police of the offer of money bribes to emigrate. As I have already stated, the whole question is receiving consideration, and if the hon. and gallant member has any definite information, I shall be glad if he will communicate it to me.

"Captain Faber: Is it not possible to include Mormons in the Alien Act?

"Mr. Churchill: That is a very difficult question, and if the hon. and gallant gentleman will look into the matter he will realize that it is not so simple as it seems at first sight."

On the 8th May, 1914:

"Mr. Houston asked the Home Secretary whether he has received any reply from the British Ambassador at Berlin as to the expulsion of Mormon missionaries from Germany; if so, would he state the nature of the reply; if the German government had so dealt with Mormon missionaries in Germany, did he propose to adopt similar measures in Great Britain, or if not, whether he would introduce legislation prohibiting Mormon propaganda in Great Britain, and the nature of such legislation?

"Mr. Churchill: A reply has now been received from the British Ambassador at Berlin to the effect that no special legislative measure to prohibit or restrict the Mormon propaganda has been adopted in Germany. Steps are taken by the police to expel any foreign members of the sect who may render themselves obnoxious in any way, but the police in Germany, as I have already stated in this House, have a great many powers which are not possessed by the police in this country. I am not yet in a position to state fully the result of my inquiries with regard to the Mormon propaganda in this country and America, but I have not so far discovered any grounds for legislative action in the matter."

The fact that no mention of the "Mormon" question has been made in the House of Commons since the 8th of May, 1911, until the present time, proves that Mr. Churchill's statement on that date was accepted as final. But since, on the other hand, his conclusion was preceded by the clause, "I am not yet in a position to state fully the result of my inquiries," there still remained the possibility of the appearance of further evidence which might modify this conclusion. With this idea in view the following letter was penned:

Durham House,
295 Edge Lane, Liverpool,
May 14th, 1914.

Sir:

On the 8th of May, 1911, the Secretary of State for Home Affairs, Mr. Winston Churchill, made the following statement in the House of Commons: "I am not yet in a position to state fully the result of my inquiries with regard to the Mormon propaganda in this country and America, but I have not so far discovered any grounds for legislative action in the matter."

I am desirous of ascertaining the conclusions drawn, or the result of the inquiries on the "Mormon" question, spoken of above, and should therefore deem it a favor to receive an official copy of same.

In the event that this is not available, could the records containing such facts be viewed by appointment, and could citations be made to some reliable periodical containing the facts in the case?

Thanking you in anticipation of this favor, and apologizing for this intrusion upon your valuable time,

I am, Sir,
Yours sincerely,
(Signed) ARTHUR L. BEELEY.

RT. HON. REGINALD MCKENNA, K.C.,
Home Office,
Whitehall, London, S.W.

The following letter was received in reply:

Home Office,
Whitehall,
22nd May, 1914.

Sir,

In reply to your letter of the 14th instant, with reference to the Mormon propaganda in this country and in America, I am directed by the Secretary of State to say that no official report has been published, but that the extensive inquiries which were made did not reveal any grounds for legislative action.

The Secretary of State regrets that it would be contrary to practice to accede to your request to be allowed to see the official records dealing with this matter.

I am, Sir,
Your obedient Servant,
(Signed) A. J. EAGLESTON.

ARTHUR L. BEELEY, ESQ.,
Durham House,
295 Edge Lane, Liverpool.

The only difference between Mr. Churchill's conclusion of May 8th, 1911, and the statement in the letter of May 22nd, 1914, is the inclusion in the latter of the phrase "extensive enquiries." Referring again to the prescribed powers of the Secretary of State, Professor Alpheus Todd in his treatise, *Parliamentary Government in England*, says: "In addition to his prescribed police powers, large statutory authority has been assigned to the Home Secretary. He has a direct controlling power over the administration of justice and police in all the municipal boroughs."

It is apparent, therefore, that the "extensive inquiries" would be made through the very effective channels at the disposal of the Home Secretary, viz., the different police forces. Now, it is an absolute fact, and has later become common knowledge, that the various police forces throughout the United Kingdom were instructed to make full inquiries into these allegations and to report

their findings to the Home Office. The fact that eight different members of Parliament, each representing different constituencies, brought the matter before the attention of the House of Commons, is further proof that the inquiries would be thorough and universal, i.e., not confined to any one part of the country. The fact that the question was debated eight times within nine months on the floor of the House of Commons is further evidence that the question had become an aggravated one and would be dealt with "very thoroughly," as Mr. Churchill promised. Again, the fact, as stated by Mr. Churchill on the 18th of November, 1911, that the allegations which reached the Home Office were inquired into and no ground for action found, is an additional reason for believing that the inquiries would be thoroughgoing. In this connection let it be borne in mind that Mr. Churchill, on the 20th April, 1911, stated that "the whole question is receiving consideration," and on the 6th of March, 1911, said: "I am treating it in a serious spirit, and looking into it very thoroughly."

Now, then, in the light of these facts, the conclusion drawn by Mr. Churchill in May, 1911, and the declaration of the Home Secretary, so recent as May 22nd, 1914, to the effect "that the extensive inquiries which were made did not reveal any grounds for legislative action," prove conclusively that such allegations are untrue. And what is very remarkable is the fact that Mr. Winston Churchill made this statement and reached this conclusion in spite of himself, for on the 19th of April, 1911, he implied that he himself regarded the "Mormon" propaganda as dangerous. Now, then, since as Professor Todd further points out, that "He (the Home Secretary) himself is a magistrate, and exercises a power to examine and commit for trial persons charged with offenses against the State," is it not only reasonable to suppose that in the exercise of this power and duty he would have committed for trial and punished most rigorously any and all offenders, and further, is not the argument also tenable that he undoubtedly would have proposed and introduced "effective legislation"?

The judge has rendered his decision, dear reader. The court of last appeal, after "extensive enquiries," has awarded in favor of the silent defendants. The "Mormon" elder is exonerated, and the falsifier, in spite of his prejudice, calumny and invective, has been ignominiously defeated.

The question logically raises itself here: What can be said of our accusers who persist in the circulation of these charges, who reject the findings of their own Government, and thereby insult it by tacitly implying that the British Government is aiding, abetting and conniving at the alleged infamous practices of the "Mormon" Church? Such a man is either an ignoramus or a prevaricator of the first water, and we care not which horn of the dilemma he chooses.

ARTHUR L. BEELEY.

TRAVELING ELDERS, ATTENTION!

APPLICATIONS from missionaries to the Liverpool office for an advance of money to assist them in their travel homeward, have been very frequent of late. We, therefore, are compelled once more to call attention to the fact that it is not in accord with the rules of this office to make such loans, as we are not a bank or loan association. It is embarrasing to us to have to deny these applications, and we firmly request the elders not to make them. We advise them to apply at home for the means they will need on their return journey, in time to have the money in hand against the day of their release. This will obviate the necessity of seeking to borrow from this office or of making a loan elsewhere, and will relieve us of the painful duty of enforcing our established policy. In our opinion, it would be a wise precaution for the elders to provide for a possible *extra* week or two in the field.

HYRUM M. SMITH.

MINUTES OF MANCHESTER CONFERENCE.

(*Concluded from page 375.*)

Sister Edna G. Eames of Preston, Idaho, said she was pleased to meet with the saints and friends in England, and to bear her testimony to the truthfulness of the gospel.

A solo was rendered entitled, "Sun of my soul," by Sister Ada Duxbury.

Elder Stanley T. Fotheringham said that the plan of salvation should be lived up to to-day as much as at any other time in the world's history. The gospel must be taught by those holding the authority of God. He gave an account of how Joseph Smith was called of God to establish the dispensation of the fulness of times.

"Under the desert star," was rendered by Mr. James Knowles.

Elder Arthur L. Beeley showed how the prophecy concerning Joseph Smith's name—that it should be known for good or for evil throughout the world—is being fulfilled at the present time. He gave an account of the "Mormon" question as it has come up from time to time in Parliament, and showed that each time the Home Secretary reported no cause for legislative action. He then bore a strong testimony to the truthfulness of the gospel.

Elder Luther E. Eggertsen said that he had been greatly impressed with the remarks of the former speaker. One of the most conspicuous features of "Mormonism" is that it claims to be the only Church of Christ. He pointed out a few examples in history showing how the early religions of the world were fundamentally wrong because of their crude conceptions of God, emphasizing the point that true religion is found only where the conception of God is correct.

Closing hymn, "What was witnessed in the heavens?" Benediction by Elder George B. Harding. Attendance, 201.

The evening session commenced at 6:30. Singing, "Come, all ye sons of Zion." Prayer by Elder Austin B. Hunter. Singing, "Come, go with me beyond the sea."

Elder James E. Davis said that when Christ was upon the earth He established the gospel for the salvation of mankind. He said that belief alone was not sufficient for salvation, but that baptism was also essential, and in support of this he referred to the baptism of Christ.

Miss Jennie Bates rendered a vocal solo entitled, "Promise of life."

Elder George B. Harding told the saints how he had enjoyed his labors as a missionary. He emphasized the fact that it is hard labor that counts. He bore a strong testimony of the gospel.

"Realm of promise," a vocal solo, was rendered by Sister Lizzie Gleave.

Elder Frank H. Eastmond, who is about to be released from his labors in the mission field, expressed his regret at leaving the many friends he has made. He spoke of the originality of the doctrines of the Church, in teaching, for instance, that "men are that they might have joy." He said that the object of our earthly mission is to get a knowledge of good and evil.

Miss Ethel Jackson rendered a vocal solo, "The lost chord."

Elder Daniel Beck said he had been called into the mission field by the servants of God. He believed that the gospel had been given unto mankind for their happiness.

Elder Richard H. Toolson said he thanked his heavenly Father that he had been called into the mission field, and said that his testimony was based upon the teachings of his parents, investigation and study.

Elder Samuel F. Nicholls said he was glad to be in the mission field, and that the Priesthood is the strength of our religion, and each elder can trace his authority back to Jesus Christ.

President Hyrum M. Smith said he hoped all would remember the remarks of the three preceding elders, who had not graduated from a seminary of learning, but had been called into the field direct from the shops and farms. He showed how Christ chose His disciples from the humbler vocations of life. Missionaries, he said, did not come into the world to argue, but to declare, through the Spirit of God, the restoration of the gospel. "Mormonism" has been in the world since 1830, and as yet not one of its principles has been disproved. He said that each elder going home was poorer from a financial standpoint, but richer in love for God and mankind. In conclusion, he emphasized the importance that each one should live up to the gospel of Christ.

Closing hymn, "An angel from on high." Benediction by Elder Louis P. Maughan. Attendance, 252.

On Saturday, May 31st, 1914, at 6:30 p.m., President Hyrum M. Smith and Elder Arthur L. Beeley met with the elders in Priesthood meeting. Reports were submitted by the elders, after which President Hyrum M. Smith and Elder Arthur L. Beeley gave many valuable instructions.

WILLIAM H. GRIFFITHS, Clerk of Conference.

SALVATION CONDITIONAL.

WHAT is it that bars us from heaven? We are told that both great and small, good and bad, are to be resurrected and shall be judged from the book of life; they who have done good, coming forth to a resurrection of the just, and they who have done evil, unto a resurrection of the unjust. Evidently, then, it is nothing that our forefathers have done that will be charged against us; but it is our own wicked acts that are written in the book of life which shall condemn us.

God has said that He cannot look upon sin with the least degree of allowance, and except we become as little children, free from sin, we can in no wise enter into the kingdom of heaven. How is it possible, then, that we can do so, when we are given to understand that there is but One that is without sin? This question was answered very plainly on the day of Pentecost by Peter, the Lord's appointed servant, when, to the Jewish multitude who were so convicted of their transgressions that they cried out, "What shall we do?" he answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

What need of more words to prove the worth of this divinely-appointed principle and ordinance? What gift could be offered the human race greater than a ready means of obtaining forgiveness for transgression? Justice forbids the granting of unconditional pardon for sins committed, but means simple and effective are provided, whereby the penitent sinner may enter into a covenant with God by baptism, thereby obligating himself to submit to His laws. He is thus brought within the reach of mercy, and so by God's favor he may win eternal life.

Bishop Auckland. A. EARL MILLER.

FROM THE MISSION FIELD.

Release and Departure.—President Elias A. Lemon has been honorably released from service in the British mission, and took passage for Boston on June 2nd, 1914, per s.s. *Arabic*.

Change in Conference Presidency.—Elder Ray D. Nicholes has

been appointed president of the Hull conference to succeed President Elias A. Lemon, who has been honorably released to return to Zion, after having performed a successful mission. President Nicholes' address is 24 Fountain Street, Anlaby Road, Hull.

Baptisms.—A baptismal service was held in the Latter-day Saints' chapel at Handsworth, Birmingham (Birmingham conference), on Sunday, May 31st, 1914, when one soul was added to the Church. Elder Clyde A. Russell officiated.

A baptismal service was held on June 1st, 1914, in the river Weir, Bishop Auckland (Newcastle conference), when four souls were added to the fold of Christ. Elder A. Earl Miller officiated.

A baptismal service was held in Portsmouth Harbour (London conference), on June 4th, 1914, when one person was baptized into the fold of Christ. Elder William S. Evans officiated.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on June 3rd, 1914, per s.s. *Virginian*: Jesse Quinton, Benjamin F. Hulme, Bloomington, Idaho; Horace Hall, Heber Lauritzen, Hyrum, Utah; Leberecht G. Barg, James F. Worthen, Salt Lake City, Utah; Willard R. Broderick, Roosevelt, Utah; George A. Palmer, Plain City, Utah; Irvin Call, Woods Cross, Utah; Harry G. Strong, Kaysville, Utah; Earl C. Morgan, Cardston, Alberta, Canada; Glen M. Jensen, Heber City, Utah; George M. Ruckert, Brighton, Utah; Herman Petereit, Raymond, Idaho; Oluf Anderson, Richfield, Utah; Peter M. Lundgreen, Monroe, Utah; August E. Hedin, Pocatello, Idaho; Rudolph A. Peterson, Provo, Utah; John O. Ockerman, Benjamin, Utah; Wilmar E. Ericksen, John E. Felt, Ogden, Utah; Walter Scott, Gridley, California; William G. Pond, Lewiston, Idaho; Franklin D. Price, Charleston, Utah.

Appointments.—The elders who arrived for the British mission on June 3rd, 1914, have been appointed to labor in the following conferences: Jesse Quinton, Sheffield; Horace Hall, Hull; James F. Worthen, Leeds; Willard R. Broderick, Scottish; George A. Palmer, Bristol; Irwin Call, Manchester; Harry G. Strong, Birmingham; Earl C. Morgan, Newcastle.

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